

THE INTERNATIONAL PSYCHIC GAZETTE

No. 153. Vol. 13

JUNE, 1926.

PRICE SIXPENCE NET

Our Outlook Tower.

"TRUTH" AND SPIRITUAL WIRELESS.

MRS. NOEL HACKNEY (*née* Niven), has sent us *Truth* of April 14, and draws our attention to its present progressively friendly attitude towards Spiritualism, in pleasant contrast to "its former jeers and condemnation of the whole subject." The Editor therein gives a good deal of space to a communication from Mr. Soal, the special correspondent of the *Daily News*, and dealing with that gentleman's difficulty about "the apparent lack in the human organism of a machine which will develop enough energy to transmit a physical communication over hundreds or thousands of miles"—that is, by ethereal vibrations or what used to be called "brain waves"—he writes:—

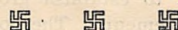
"This does not quite convince me, because I think we must here be in the region of the immeasurably small, which we necessarily know little about, except by inference from what comes within the scope of our senses. If we accept the electron, in its two-fold nature of positive and negative, as the ultimate unit of all matter and all energy, I suppose we must accept it also as the basis of life and of the human mind. We do not know what kind or what amount of electronic energy may be involved in a thought or in any mental effort. We do not know by what impulse it was created, nor what extraneous impulses it may set up in the electronic universe around it. It seems, therefore, a little rash to deny that the working of one mind may convey a minute impulse of some kind to another, or to dogmatise about the amount of electrical energy, relatively to distance, necessary to carry this impulse from the one to the other. The argument from wireless apparatus seems rather like arguing that a man cannot walk from London to Brighton because he has not got a boiler, the furnace, the water, and the fuel which a steam-engine needs in order to do the same journey. The best man-made apparatus for utilising natural forces must always be crude and clumsy by comparison with the processes of Nature herself."

This criticism is very much to the point, and is incisively stated. The human organism may not contain a machine to *develop energy* to transmit a message thousands of miles, but it may very well include in its psychical make-up the mechanism necessary to *manipulate the etheric energy* which surrounds us, and which extends to the farthest boundaries of the universe. For it is not the telegraphic apparatus that develops the energy of transmission; its function is simply to direct it, in terms of dots and dashes; but the energy itself is created elsewhere by friction or chemical means.

The mental difficulty about the human mechanism for transmitting etheric waves, and thus sending telepathic messages, is perhaps insuperable to materialistic scientists, who confine their attention to man's physical make-up. But psychical students are all familiar with additional mechanisms in our psychical being which material science has not yet envisaged. The powers of clairvoyance and clairaudience, for example, are no mere secondary attributes of our physical eyes and ears, but are distinct and more far-reaching capacities of our *psyche* or spiritual body, usually termed the soul. In the same way the *psyche* has undoubtedly its own apparatus for transmitting and receiving messages by spiritual wireless. The fact of telepathy has been known in all times, and it has now been scientifically established. Its enormous significance has scarcely yet been visualised, but we venture to predict that the day will arrive when it will be recognised as the method in Nature, established since the creation of the world, by which prayers of human souls have been and are quite naturally, and not "miraculously," answered.

Sent forth with urgency and emotion these reach and affect "sympathetic receivers" who suitably respond, perhaps not even conscious why they have done so. The story of Muller's great orphanages is a case in point; they were supported by the power of George Muller's prayers alone, for he never, as he once told us, asked any human being for a penny! He prayed to God, and in orthodox fashion, believed that God "inclined His ear unto his petitions," and supplied his necessities as by miracle; but he was in reality merely a wonderful transmitter of influential appeals which, as he was unselfishly in tune with the Infinite purpose, were promptly answered through the established process of Nature. The Editor of *Truth* says truly that "the best man-made apparatus for utilising natural forces must always be crude and clumsy by comparison with the processes of Nature herself."

J. L.



LONDON VICAR AVOWS SPIRITUALISM.

By MARIAN J. CARPENTER.

AT the Spiritualist Community Service at Grottrian Hall on Sunday morning, May 9, we had a wholehearted Spiritualist address from the Vicar of a large London parish of 10,000 souls. I am reserving his name and parish as their publication might offend his Bishop, and I do not wish any trouble of that kind to happen. The Vicar began by saying:—

"I came into the Spiritualist movement three years ago through the death of our little son, and by means of its wonderful truths I have been greatly comforted. Before then I *hoped*, but now I *know*, and I emphatically endorse Mr. Hannen Swaffer's statement that this movement should stimulate the religious life of the Church enormously, and the Church in its turn would prove a magnificent means to propagate the tenets of Spiritualism. Is not the teaching of the Church, Spiritualism pure and simple? We teach that the Bible is the inspired word of God given through human agency; we teach the continuity of life beyond the grave, and the communion of saints—are not these all Spiritualist truths? Spiritualists should on no account leave their own Church, but try to get their vicars and church officers interested in Spiritualist teachings. The Rev. Maurice Elliott has published a fine pamphlet headed, 'Will the Church be too late?' I say the Church will not be too late if Spiritualists will only keep within their own Church and revolutionise her from within."

The speaker went on to relate how he had been through the furnace of persecution himself, which culminated a year ago in his parishioners demanding that he should hold a meeting and boldly proclaim what his beliefs were. This meeting was held with some fear and trembling on his part, but God was greater than his fears, and he felt surrounded by angel guides who enabled him to answer all questions; and instead of his resignation being demanded, he had found new friends. Many of his congregation who possessed psychic gifts had come to him fearlessly, and out of a cure of ten thousand souls he had lost but one member.

"Since I came into this movement," he said, "Christ has become infinitely more real to me; greater and grander than the Christ of the orthodox Church; the sacraments of the Church are now more wonderful and blessed to me, especially that of Holy Communion, when hosts of spirit friends and angel guides gather around the Holy Table; the Bible too has become more beautiful and full of inner truth and spiritual meaning; and this earthly life has revealed itself as a great place of character-building, with the next life interpenetratingly near, for Christ has taken away the sting of death. Life to a Christian priest has become increasingly wonderful, as I have realised the responsibilities of training and guiding souls, not only for this life, but for the next as well."

"If Spiritualism is not going to make us better men and women, more eager in the service of others, it would be better by far to leave it alone. But God is calling for men and women willing to face persecution for the sake of truth. Self-sacrifice is just the same Christian grace to-day as it was of old. If we are called upon to bear the cross, let us bear it as did the martyrs of old, without flinching, and let us keep the flag of truth flying!"

THE LONDON SPIRITUALISTS' MAY MEETINGS.

BY A SPECIAL CORRESPONDENT.

LONDON Spiritualists were very much in evidence at the South Place Institute on Thursday, 20th May, when the London District Council of the Spiritualists' National Union held their Annual Rally. There were meetings in the morning, afternoon and evening, in celebration of what was called the Silver Wedding of the L.D.C., since, as Mr. Harry Boddington in his Presidential address explained, the first meeting held in the same hall twenty-five years previously had marked the beginning of a new era in the development of Spiritualism in the South of England.

The morning was devoted to a discourse by Mr. GEORGE F. BERRY on "After the Proofs for Survival—What?" The speaker sought to establish grounds for the consolidation of the movement. The point at issue was as to whether they were ready for crystallisation, or whether they should continue to remain in a "fluid" state for some time to come. Although the speaker was very emphatically in favour of the establishment of a sound administrative organisation to consolidate matters, the general discussion which followed left the question very much in the air.

Some alarm was expressed by Mr. Berry as to the growing power of the so-called "Christian Spiritualist" movement, and the possibility of its usurping the high place already occupied in Spiritualism by the Spiritualists' National Union. Mr. Berry won universal approval in his summary of the situation when he declared for the amalgamation which would embrace all Spiritualists of whatever denomination, sect, creed, or nationality under the one banner of Spiritualism, freed from the limitations of an outworn orthodoxy.

The afternoon was devoted to clairvoyance, when Miss Mary Mills and Mrs. Frances Tyler gave demonstrations of mediumship, which met with considerable appreciation from the crowded audience.

Mr. HANNEN SWAFFER, in opening the speeches at the evening session, apologised for his intrusion among so many older members of the movement. In reviewing the situation, he said they might well congratulate themselves upon the progress that had been made, but there was one aspect which required their most urgent consideration. He said that he had been asked by another group which was also interested in the growth of Spiritualism to approach the Home Secretary with a view to some action being taken to modify the existing laws under which all mediums were liable to be prosecuted as rogues and vagabonds, without their having the least chance of defending themselves. How could he, he asked, go to his friend, Sir William Joynson-Hicks, and ask for his help in a matter of this kind so long as the Spiritualist movement, as represented to-day throughout the length and breadth of this country, harboured within its ranks so many undesirable characters, who may be regarded merely as hangers-on to the movement? Until the organisations which had taken upon themselves the task of developing Spiritualism went further and cleaned up their own ranks no hope, he said, could be entertained that others outside the movement could do it for them. In concluding he said he felt that the future of Spiritualism would not be known as Spiritualism but as Christianity, since the tendency seemed rather for the Christian churches to envelop the teachings and discoveries of Spiritualism.

Mr. GEORGE F. BERRY, speaking later in the evening, made a vehement appeal to all interested in Spiritualism to stand their ground and see that the movement expanded on the broadest lines possible. He intimated that he would use every effort to keep the Spiritualist Churches open to every individual who was seeking truth, and it was not his opinion that this could happen if the "Christian Spiritualists" got matters into their own hands. He tried to bring home to every one of his audience some understanding of the individuality, freedom, and power, which belonged to each one of them. In the grasping of that lay their strength, for in the main they were free, and with freedom came the opportunity to express to all the great truths which had been revealed to them. He looked to the expansion of the Spiritualists' National Union to embrace all Spiritualists under the simple name of Spiritualism.

THY HEART'S DESIRE.

BY E. P. PRENTICE.

"Thy heart's desire be with thee."—*Shakespeare.*

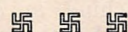
WHAT is thy heart's desire? Is it for purer endeavour, an earnest striving to sun thee in Heaven's approving smile—daily culling fresh bounties from Love's inexhaustible store? Art thou seeking in thought, word, and deed, to make this earth-wilderness blossom with the rose? Look to thy motive—the great essential for purity.

List to the clear, sweet music of the purling stream, to the ecstatic hum of sporting insects, to the song and flight of the bird, then note the fragrant breath of the flowers, the radiant splendour of morning and evening skies, and ask thyself, are these thy heart's desire? Art thou imbibing the sweetness of nature, rendering to the great Creator the incense of gratitude and praise?

Is it thy desire to feed the hungry, to clothe the naked, and to guide the erring, or art thou revelling in selfish ease, clasping to thy bosom earth's fragile passing idols of clay, while thy brother languisheth on his couch of pain, crying for the balm and healing touch of deliverance?

Is it thy desire to be conscious of the presence of thy loved ones who have "outsoared the shadows of our night"? If so, begone unbeliefs and despair—the morning cometh and with it the consummation of thy heart's desire, the smile of "angel faces loved long since and lost awhile."

For He is faithful who promised. Listen to the message that steals across the abyss of sorrow, sin, and strife. "Trust in the Lord, and wait patiently for Him, and He shall give thy heart's desire," and with it the benediction of a peace passing all understanding. O doubting souls, take these great truths to heart. "Faith is an invisible magnet, and attracts to itself whatever it fervently desires and calmly and persistently expects." Hope for the best, and do your best. That is the only way to make the best come to you. And remember the Treasury of Love is an abiding reality!



"MIND, THE OVERLORD OF MATTER."

ON May 6 a lecture on this subject was delivered before the Psycho-Therapeutic Society by the President, Mr. R. A. Bush, F.C.S. He said the basis of psycho-therapy is the acceptance of the principle that all substance or matter, organic or inorganic, is under the control of mind—which is a reversal of the materialist assertion that mind or thought are but functions of organised matter. Purpose in the phenomena of nature is obvious to most students, and behind purpose there must be mind and thought, planning and directing. Premising that the human mind is part of the universal mind, he claimed that man possesses creative and directive powers over his organism, through which he manifests. Mimicry in animals for self-protection is not due to mere chance or survival of the fittest, but is the effect of a directive mind over body. Accepting this as proved it follows that man who is more highly evolved intellectually should have still greater thought power over his body. In the practice of psycho-therapy this principle is borne in mind, and patients are taught thought control and healing-thought direction. However, every order of creation has its own special laws, and he warned his hearers that development of thought power on the mental plane could not override the laws of the other planes—spiritual, psychic or physical—without disaster.—Many readers will be pleased to know that this beneficent society, founded by the late Mr. George Spriggs, has been reorganised, and that it gives free treatment every Monday and Thursday, between 11 a.m. and 8 p.m., without previous appointment, at 134 Hartfield Road, Wimbledon, S.W.19. The Hon. Secretary is Miss L. G. Polhill, 1 Dane Road, Merton Abbey, S.W.19.

The Union of Souls and the Creation of Sources of Light.

BY THE GRAND DUKE ALEXANDER OF RUSSIA.

(Concluded from May number, page 119.)

IN their social expression the Sources of Light will form a spiritual party-polity. Their politics will be those of The Christ, and their emblem will be "Fraternity, Equality, Liberty," appealing to the souls of men rather than to their bodies. Therein consists the difference between the Socialism of Christ and Modern Socialism.

This organisation requires no Chairman, nor any of those accessories indispensable to the existence of other groups and societies. Indeed, if you are a member of the Union of Souls, you may associate yourself with no matter what other society or fraternity to help your neighbour. You can start Spiritualistic schools, courses of lectures, newspapers, libraries, and cinemas—in a word, you must use every means to propagate the Light in order that men's souls should be awakened and that the light should affect them.

To guide you in all your procedure, all your enterprises, you have the seven principles of The Union of Souls at your command. They should be personally expressed through you clearly; no earthly leader can add anything to them. These principles will serve you as light-houses, and will never permit you to lose the way of Truth. The strength of this organisation consists precisely in its lack of any earthly chief or leader. You will receive inspiration directly from the sister organisation on the spiritual plane of life, which receives it from God and the Christ. You will be in direct contact with the superior forces of love. Between them and you no barrier will exist. That means a complete union of the terrestrial and spiritual planes, a perfect community between your souls and those above.

Each one of you ought to fill yourself with this Truth which you desire to express. You must have Faith, Will, and Love, the three forces which will put you into indisputable contact with the pure sources you serve.

Arithmetic is the basis of mathematics; if we do not know it we cannot understand it, nor can we make use of it for algebra and geometry. So long as we cannot understand that one is less than two, and that one and one make two, it will be useless to go further. But remember this elementary truth, and in the science of the soul's life begin by proving that one is less than two. That is to say, the body alone without the soul is less than the body and the soul, and that the body plus the soul make two. I mean by that that you must teach the simple and useful verities to souls in their present state of life, and not attempt to convey verities, clear to yourself perhaps, which cannot be assimilated by souls emerging from darkness.

The following are the seven principles by which the works of light ought to be conducted:—

- (1) The submission of our thoughts and of our acts to the will of God, the Supreme Force, the Origin of everything in the Universe, and consequently the Origin of the human soul.
- (2) The application to our thoughts and acts of the law of love for our neighbour and for everything that lives.
- (3) Complete tolerance and respect for all religions and all beliefs.
- (4) A perfect alliance between religious principles and scientific principles.
- (5) The Union of Souls living on earth, among themselves, and with those on the spiritual plane, in order to attain fraternity among all human beings.

(6) Righteous service always, by righteousness operating directly through all the processes of thought and action.

(7) The evolution of the soul and its hidden forces, in order to attain mastery of mind and spirit over the material body.

Since I am addressing myself to Spiritualists I have no need to explain the programme which proceeds from each of these embodied principles and verities. We must remember that all these principles are active and positive, and that those who profess their belief in them mean to put them into action. That is an indispensable condition if the Sources of Light are to burn, to illuminate, and to animate human souls.

I am at the disposition of all who would like to have supplementary explanations on any questions forming the substance of my appeal.

THE GRAND DUKE ALEXANDER OF RUSSIA.

POSTSCRIPT.—For those who criticise every new thought, which may be incomprehensible to them, who live from day to day without perceiving the dangers of evil and of the wicked forces organised against love and righteousness, my project must appear as an unrealisable phantasy! From the purely material point of view they are right, but we who are Spiritualists not only *believe* that the spiritual plane and its forces exist, but we *know it*, just as well as we see the earth and its inhabitants. The criticism and the raillery of those who do not share our vision do not in the least intimidate us. We only ask these people, if they are not themselves servants of evil, to leave us alone, and not to disturb the faith of persons willing to unite themselves with us and our work. It may seem a daring thing for me to talk of organising sources of light which exist on the spiritual plane, and to call upon believers on the terrestrial plane to prepare their response. To that I reply that if I dare to do it, it is because I know that such an organisation exists. It is true I cannot explain in detail its constitution, but the general idea is quite clear to me, and it is this idea I am trying to introduce into the organisation of The Sources of Light, which is the true daughter of The Union of Souls.—A., G.-D., R.

THE Gnostic DOCTRINE—Continued from page 139.

"He taught that the Creator of this world, whom he considered also as the sovereign and law-giver of the Jewish people, was a being endowed with the greatest virtues, and derived his birth from the Supreme God; that this being fell, by degrees, from his native virtue and his primitive dignity; that the Supreme God, in consequence of this, determined to destroy his empire, and sent upon earth, for this purpose, one of the ever happy and glorious aeons, whose name was Christ; that this Christ chose for his habitation the person of Jesus, a man of the most illustrious sanctity and justice, the son of Joseph and Mary, and, descending in the form of a dove, entered into him while he was receiving the baptism of John in the waters of Jordan; that Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews and was, by his instigation, seized and crucified by the Hebrew chiefs; that when Jesus was taken captive, Christ ascended up on high, so that the man Jesus alone was subjected to the pain of an ignominious death."

Thus we may conclude that Mr. Mead's title was misleading; there was no one "faith forgotten." There were many contradictory doctrines held by sectarians more or less important. The attempt to represent these men as the true expositors of Christianity, backed by Mrs. Besant and Leadbeater, is shown to have failed. Yet it is on a supposed repetition of "the way in which world teachers come into the world" that the Krishna-Christ fraud rests! I hope the Theosophical Society and the Christian Church will give Mrs. Besant the stern answer warranted by history and religion—and that swiftly, so that the Society may be saved from its impending destruction.

“Unto the Least of One of These.”

By GORDON GEDDES.

HOW many Spiritualists daily pray for the spiritually-awakened and conscience-stricken souls on the other side of life? How many realise the awfulness of their condition? One of the most beautiful and inspiring phases of Spiritualist activity is that known as Rescue Circles, but I am afraid the majority of Spiritualists know little or nothing of this wonderful work of soul-saving, which is being done daily. Those fitted for and privileged to engage in this work are surely laying up for themselves “treasures in heaven,” and those sensitives selected for such work are surely the “golden vessels of divine service.”

This noble work of rescue has been carried on daily for the past four years at the Edinburgh Psychic Centre through the mediumship of its beloved president, Mrs. Falconer. Most valuable and encouraging results have been and are being achieved. It is an unforgettable experience to be a witness of this labour of reclaiming those who, in a moment of forgetfulness, took their own lives or that of another, and whose souls are now awakened to, and conscious of, the enormity of their crimes, and seek forgiveness and desire to make reparation. Their passionate appeals for help, sympathy, and prayer; their pathetic cries for light; their soul-yearning hunger for the loved ones they have wronged; and their tear-given thanks for the love and assistance given stir one to the uttermost of his being. A prayer offered up, simple and sincere, is in many cases the means whereby the spirit is assisted another step upwards towards the light to which it so valiantly strives.

Oh! that our Churches would realise the significance of this great work, and give out the truth to the people! Had these once spiritually-blind souls been nurtured on the truths which Spiritualism proclaims they would not now be struggling in the morass of awful remorse. May I suggest that every Spiritualist or spiritually-minded person devote a few minutes daily to praying for these penitent brothers and sisters, that they may be sustained, encouraged, and aided in their uphill fight? Knowing the power of true prayer one realises the tremendous power for good such a prayer-wave is. Not only does it uplift the needy ones but it is a great inspiration and strength to the noble bands of rescuers on the other side, who plead for our loving thoughts, prayers, and co-operation, to assist them in this Christ-like work of rescue.

In the dungeons of remorse;
In the bearing of their cross;
In the shedding of life's dross,
Pray for them! Pray for them!

Know ye of their awful plight?
Have ye heard their cries for light?
Of your pity, love, and might,
Pray for them! Pray for them!

Bleeding, pleading, is each soul,
Struggling upward to the goal,
Penitent and paying toll,
Pray for them! Pray for them!

Would ye help them in their climb
Up the steep to life sublime,
And at last to peace Divine?—
Pray for them! Pray for them!

Messages from “Azorah”: “Links of the Chain.”

INTRODUCTION BY “HEATHER B.,” Author of “Healing Thoughts.”

THE channel for the following messages is a lady who prefers to be known as “Esor.”

They come from her Guide in the spirit-world, who has been near her for some years now. He told her he was of Eastern origin and named “Azorah,” and that he was the head of a very old Order. (She has seen him clairvoyantly.) When first he came to her as her friend and guide, he showed her a wonderful chain—the sign of the Head of his Order. He calls these messages which he gives her from time to time “Links of the Chain.” She says that when he wants her to put down a message or link she feels him near her, and has such a persistent urge that she has to sit down and take up her pen. With these last messages it was in the usual way, as though someone was dictating to her, and she had to write very fast to keep up with the dictation. This Eastern Guide has often been seen near “Esor” by clairvoyant friends.

(1).—As the colours of the sunset sky are formed by the different angles of the refraction of the rays of light, so is thy spirit tinged by the different emotions passing over it, caused by the actions, thoughts, and impressions it receives each moment of the day and night. They are all seen and known on the other side, and by them communications are given and received.

(2).—Pearls of great price are found in the roughest shells. So doth wisdom often dwell with those deemed to be uncouth and unsightly.

(3).—The mysteries of life and death are unsolvable to the human mind. Until the triune body is under complete control and developed, it is impossible to understand the deep laws of existence and dissolution.

(4).—Oh that I had wings that I might fly to the mountain tops towering above me! This is the cry of the imprisoned spirit within its mortal shell. The limitations of the earthly body are often hard to bear when the soul is awakened to higher issues. Bear with thyself for a time, O child of earth. When the time comes for the chrysalis to be left behind, thy wings will dry and expand in the golden sunshine of other spheres.

(5).—There are days when the delicate mists like filmy lace drape the mountain sides, seeming to veil them from the vulgar gaze of men. So shalt thou keep the tender growth of thy soul from contacting such harshness as shall make rifts and rents in its fragile covering.

(6).—Censers swinging cause the fragrant incense to rise and waft itself to the heavens, thereby refreshing with its lovely odour all those within its radius. Thus is it with difficulties and obstacles on the road to development. They help by their jarring influence to bring forth the necessary qualities for the formation of character, which would otherwise remain quiescent and inactive, the result being a sweet beneficence and gentle culture.

(7).—The blossoming aloe yields its life for the bloom. For many years it has been growing to perfection and when that period arrives, it fulfills its destiny and is disintegrated. In doing this it gives birth to another and younger plant to carry on the new life, which in its turn completes the time of its existence. The chain of life is endless; although the mortal seems to close his life it is but the beginning of a newer better one.

(8).—Do not try to solve problems too difficult for thy mentality. Be content to take *one* step, to climb up *one* more rung of the ladder, to put in *one* more brick of the building, thereby wilt thou arrive at thy destination. Climb up the height necessary, erect the edifice given thee to build, and find thereby all thy questions answered in the course of time and development.

(9).—Trained by their drivers the camels in the desert though protesting kneel to receive the packs they must carry many miles. An unwilling spirit resists uselessly the training so necessary for its development. However, whether or no, it has to bear with the treatment it receives from those who know best the methods by which it will arrive at perfection.

(10).—Every inch of creation contains the essence of the All-Father. Why then continually question and cast about for reasons to explain His Omniscience? Creeds that declare Him to be seated upon a throne in some far-distant land are false and useless in their conception. As the sun shines upon the earth, so do the rays contain His blessing and help for all His creatures. Worship and adore Him with every fibre of thy being, and absorb the health-giving breath of the current of life, always and ever flowing from the Great Creator.

(11).—How puny doth the mortal feel in the presence of the raging ocean, the vast expanse of the star-filled heavens, and the glories of the sunset! And yet he is a part of them and can absorb the whole!

(12).—Peradventure a mile may seem as long as two, when the limbs ache with fatigue and the feet seem weighted with lead. Even so, unless the spirit be confident and tireless the way of life becomes a burden and not a joy.

(13).—As the afterglow remains upon the mountains when the sun has sunk to rest, so does the influence of a beautiful spirit continue even when the body has ceased to function on the earthly plane.

Spirit Messages from the Druid Bard, Casedyn.

IN PERSONAL TOUCH WITH THE SPIRIT WORLD.

BY WILL CARLOS.

IN THE TEMPLE OF BUDDHA.

Readers will remember that in last month's chapter Casedyn, his converts from the City of Attainment, and the new recruit Ligo (the erstwhile Charon) were on the way from the cavern where Ligo had kept his solitary vigil. In the present episode they are again introduced, to show how Ligo obtained forgiveness from those he had wronged.

PROCEEDING on our way there soon came within our view a structure which, judging by its immense proportions, seemed to be of importance. It was built on a hillock, and was planned in unique design. It presented from every point of view four gigantic blank walls with apertures of no kind visible. It was surrounded by water, and neither bridge nor boat were there to afford transit. I bade my friends tarry awhile, and retired to some distance apart, where I petitioned my Guide for counsel. He came as swiftly as a lightning flash:—

"Go thou, Casedyn," cried he, "and enter yonder building. Pass through the walls, as I have given thee power, and learn what thou hast to do. Leave thy company here awhile, and then if thou needest them, power will be given to pass them also."

Conscious that new power was being lent me I calmly passed over the water afoot, upheld by the mystic force, and passed through the walls, as one might pass through a film of vapour. I found myself in a vast courtyard, at one end of which stood a building so strange that I looked again and again to be assured I was not dreaming. Its towers tapered somewhat, and the eaves of the roofs were curved upwards like unto the horns of a bullock. The high-pitched roof was surrounded by many pinnacles, like unto fingers pointing skyward.

The doorway of this was barred, but I entered, assuming invisible form, and witnessed a gathering of people absorbed in the rites being performed. They circled around a great image, and were offering unto it various forms of food. The air was filled with the odour of myriads of slow-burning twigs, and bells were jingling in every direction.

Methought I would give them some music as a contrast to the distracting sounds. I invoked my muse, and presently my fingers unfolded the theme. It dealt with the lure of the moon over a country all glowing with flowers of magnificent size and of infinite variety. I envisioned the place as I played, but I knew not the land it described. Yet I knew it was the home of these people, and to their love of it the music appealed.

A wonderful silence stole over the scene as I played, and the people ceased to move as the strains reached their ears, yet their eyes could not perceive the source of it. It was to them a miracle, a thing divine, and many held their breath while they listened. Then awakened memories of earth-life and its love-links kindled smiles upon the faces of some, tears welled from the eyes of others, and a sense of liberty came to all their dwarfed souls—

"The sense of the freedom of nature,
The lip of a languorous wave,
Came on them as breath of a zephyr
Would fan the hot brow of a slave."

They began to clamour for egress, and as no exits were apparent they demanded of the priests their right to liberty. "We will be thralls no longer," they cried; "we have finished with these rituals and ceremonies." The priests with frantic gestures began to rate them soundly for impiety, but without avail; the people were insistent in their demand. My music then changed, picturing a heavenly bliss which they were to share with their loved ones in realms supernal, and echoing the undefined aspirations in many of their hearts.

The men took the priests from the altars and bound them with swathes of their own garments. With menaces they demanded right of egress. The priests would not or could not give any, and the High Priest was nowhere to be found. Hither and thither surged the mass in a vain effort to find door or gate. Then, swift as usual, my Guide came and whispered in mine ear—"The time is come for revelation. Go stand in front of the idol, and closely examine its left knee. Thou wilt perceive a small knob thereon. Press it, it will disclose the way of departure, but enter it first thyself."

I did as I was bidden, and lo, between the great knees there yawned a stairway which seemed to descend deep into the earth. I had then become visible to the people, and I cried, "Follow me, I will show thee the way. Surge not forward, but enter in your turn, and bring forth the priests with you."

Some cried, "They do not deserve release; too long have they held us under their spells."

"Blame them not," I cried, "for the duties were thrust upon them; they have but followed the footsteps of their fathers and knew no better. They, too, have been deluded, even as ye were."

Their wrath somewhat abated, and they carried along with them the captive priests, following me along a darkened way, only feebly lit by the glimmer of candles. Soon, far ahead, I perceived a bright light, and I bade the people be of good cheer. We emerged from this tunnel to find ourselves cut off by rushing water. I thought certain there must be some mode of cutting off this water. I looked around and perceived a shaft with a wheel thereon, which was evidently there for some purpose. I gripped the wheel and turned it swiftly round and the water ceased to flow, revealing a causeway across the water-course to the dry land on the yonder side.

My little company of friends waiting there for me were overjoyed to see me emerge safely, and they marvelled much to behold the multitude following after me. When all had passed over, one priest clad in costly robes, more decorative than the others, came and thus addressed me:—

"O Bard, thou hast wrought with thy music
A mystical change of the mind,
For now we have pleasure no longer
The people in thralldom to bind;
For ages our pow'r hath been potent,
From hence we will cast it behind.

In me you behold the last scion
Of ancestry very remote,
The last of a dynasty ruling
Since Tao reached land in his boat.
He came from the realm of immortals
To people the country of T'chin,
And rescued from Ah Fe, the monster,
The daughter of Lo Chan of Min.

With her as his bride he then peopled
The land of the sun and the flow'rs,
And people there labour in gladness
Unheeding the passing of hours.
I, trained in the worship of Kio,
But carried my zeal with me here,
And pressed on the people the duty
Of sharing my service severe.

But now my soul dormant hath awakened,
And consciousness, groping for light,
Perceiveth that far beyond symbols
A greater than Tao's in sight.
If thou can'st reveal Him pray do so,
For ultimate truth I desire,
For man hath too long bestowed worship
On objects of earth, air and fire."

At once I disclaimed the power to reveal the true God to any man, but said He must of necessity be above the elements used to symbolise Him, since He used them for the expression of His purposes. I advised the priest to pay less attention to external things and seek henceforth the hidden power behind them all—to try to get into touch with essentials, and learn by spiritual intuition to apprehend the presence of the Divine.

He then wished to know the name of the great God. "The name matters nothing," said I, "since different nations use different appellations, and to most it means nothing. Some use symbols in lieu of names. To some a straight line represents Him; sometimes a circle is employed; but neither can adequately convey to the mind what He is. It is only by the Spirit that spiritual things can be revealed. The universe is a bud of which the Divine One is the flower; He is the ocean which contains all the drops of life; but as no mind can imagine His greatness, and no tongue can compass His name, I tell thee without feeling, shame I cannot inform thee any further."

"Thy story exciteth my wonder," he said, "and maketh me thirst for His grace, and if I may I will enlist in His service."

"His servants are recruited from those who have learned to apprehend Him and to trust Him Love, not fear, must be the attractive power," I remarked, for I perceived that as yet he regarded God as a potentate, with power to confer favours. To teach him a lesson I remarked, "I see not a woman among ye; have they no share in thy rites or religious ceremonies?"

"No," said he, "woman hath never shared our worship; they possess not souls; they are only promoters of passion; they distract our attention from religious duties; they incite sensuous feelings; therefore are they bidden to keep apart. I speak not," he said, "of self experience, for I (and here he spoke proudly) have always been impervious to their allurements. Thus by my zealous endeavours I weaned all these men from their wives during my life on earth, and since I have been here I have laboured to intercept all newcomers, and with their aid erected this stronghold where we have kept immune."

"Dost thou know that the God thou art seeking is oft revealed in a woman's loving eyes?" I queried.

"Thy music hath revealed it, and I fear me I have blundered," he answered.

"Somewhere," I rejoined, "thy soul-mate awaiteth thee."

"I have seen her," he admitted; "as a mist she revealed herself while I was under the spell of thy music. Tell me, is it but a phantasy or is it true?"

Answering not in words, my Muse came to my aid, and entrancing melodies were emitted from my harp. It was as though a great love wave came surging out of the heavens, and bigotry, malice, resentment, and prejudice were all swept away.

Then did the priests and laymen embrace each other; all was forgiven, and perfect amity prevailed among them. And out of the void came an influx of women, maidens and bright children, with outspread arms of welcome, each hailing their own with delight, until all were paired except the High Priest, and he stood apart aghast and ashamed that he had no one to welcome him. But lo, at his side, there appeared one of sweetest aspect, who whispered his name. He started, looked around, gasped and cried, and then folding her in his arms shed the full flood of his long pent-up love upon her, while circling all around were a band of heavenly ones.

Thereafter, back along the road skirting that of Attainment, we walked until we encountered at a turning two figures who were plainly uncertain of their way. Clio's keen eyes lit up with satisfaction, and he cried: "Here are more recruits for thee, Casedyn—more dwellers from Attainment." With that he hurried forward to greet the newcomers. Una accompanied him, but the others remained with me. Fo and Fau, wrapped in their love, strolled on unheeding, but Charon held back, faltering as with fear.

"What ails thee, man?" I cried; "art thou yet a victim to thy fear?" for I wot not the cause of his trembling.

"It be they," he whispered, nodding fearfully to the group exchanging greetings.

"They," I echoed, "who mean ye?"

"Those whom I slew, the one I loved, the one I hated," he gasped.

"Fear nothing man," I exclaimed, "'tis an opportunity for thy reconciliation." I then hastened forward and was presented to the twain known as Hado of Corinth and his wife.

Hado cried in greeting, "Thou did'st melt even our hard hearts, Casedyn, though we were slow to show it, for I an Epicurean was, and pleasure and good living loved, yet through my wife was at length brought to see beauty and pleasure in their more refined aspects, and thus sought tuition among the cults."

"And wert cut off ere thou had'st made much progress," I suggested.

"Oh, how knowest thou this?" he demanded.

"He who did thee wrong hath confessed his sin, and is worthy of thy pardon." I explained. Some vestige of wrath surged up in his countenance, but a gentle hand was laid on his arm. "Thou hast promised me to forgive," she murmured, "for now thou knowest what love is, and how the need of it causes disintegration of the will."

"He hath spent a long vigil in a cavern near by, where he essayed the role of Charon the ferryman of the Styx; he did it because of the soreness of his remorse, and deemed it a task set him by the gods as penance for his ill deed," I told them.

"Poor fellow," she cried, "he is to be pitied rather than reprobated."

"Where is he?" asked Hado.

"He is of our company, for we liberated him from his self-imposed penance, but he hangeth back fearing reproof from thee."

"Bring him hither," they cried together; "we have nothing to forgive, for truly he hath but enhanced our happiness and mutual understanding," cried Hado.

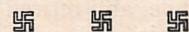
With that assurance I went back and persuaded the reluctant man to accompany me, yet was he so loth that they, seeing his dilemma, came themselves forward, extending their hands and radiating smiles in token of their amity, and he fell at their feet in thanksgiving.

The goodness of my own wife made it abhorrent to me to see women unhonoured, and therefore I was glad that I had done some little to vindicate woman in the case of the High Priest of Buddha. I was so engaged in cogitating on this matter, and the relief afforded me by the frank forgiveness of the good Hado and his wife, that I was for a time oblivious of what was transpiring around me, until at length I heard a voice which I knew was that of my Guide. There was he poised in the air, smiling benignantly, and all the throng of my companions had vanished. "I have gathered in thy sheaf, Casedyn; thy harvesting is truly blest; but yet there are more fields to garner ere thou can'st sing the songs. Let me bestow upon thee the guerdon thou hast won," and he placed upon my head a chaplet of exquisite workmanship.

I cried, "Oh my master, thy blessing doth banish all feelings but love, and I am content to abide in thy service."

Then from the heavens there resounded the voices of a choir whose melodies pervaded my whole soul, and shed over my mind a deep tranquility.

(To be continued.)



BRIEF NOTICE OF NEW BOOK.

AS THEY CAME THRO': Songs of Life. By Mrs. M. H. Wallis, 83 Stanhope Avenue, Finchley, London, N.3. Price 1/6, cloth 2/6.

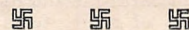
Mrs. M. H. Wallis completed fifty years of devoted service to Spiritualism in October 1924, and fancied that her public work was probably over. Yet she experienced a restless feeling that something remained to be done. In July 1925 she began to receive poetical inspirations which continued almost daily for about three months, and then became less frequent. With the poems, given by her beloved inspirers for over half a century, came the urge to publication. Hence this book. It will receive a two-fold welcome, first because of the universal esteem held by Spiritualists everywhere for Mrs. Wallis and her husband, now in spirit-life, and second for the simple, unpretentious, and inspiring poems which have thus been written by her pen. The following verses will indicate the pleasant quality of the verses:—

These simple words and simple rhymes
Are all that I can give,
But e'en some simple word of mine
May help someone to live.

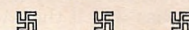
Perhaps an echo of the thought
Which I would fain express,
May linger in my neighbour's heart,
And bitterness grow less.

Perhaps a curtain pulled aside
From secrets of the heart,
May prove a very present help
To overcome life's smart.

And so I pen my simple lays
My simple thoughts to frame,
And long to give help through the days,
And all, as comrades, claim.



THE BATH SPIRITUALIST CHURCH.—This new and enthusiastic movement has now been fully organised, with the following office-bearers:—Leader, Mr. Will Carlos; Stewardess, Mrs. Carlos; President of Committee, Mr. Stephens; Chairman of Meetings, Mr. Burt; Treasurer, Miss Salter; Secretary and Organist, Mr. Shepherd; Librarian, Miss Ebdon; Deputy Organist, Miss Dora Carlos; Committee—Miss Gale, Mrs. Stephens, Mr. and Mrs. Morgan, Mrs. Burt, Miss Pears, and Miss Beaman.—Books for library and donations for local propaganda may be addressed to Miss D. Carlos, 6 Upper Boro' Walls, Bath. Week-night circles, Tuesdays and Thursdays, 8 p.m., at 6 Upper Boro' Walls, Bath.



THE GLOUCESTER CASES.—Mr. and Mrs. Thomas Parker, 26 Clarence Street, Gloucester, appeared in the police court after their week's remand to answer a charge of fortune-telling to which they pleaded guilty. The Deputy Chief Constable stated that Mrs. Parker was in a very nervous and weak condition following a serious operation—[to say nothing of her imprisonment before trial!]—and he thought probably she had been sufficiently punished! She and her husband had decided to cease this kind of business and to leave the city. They were both bound over and ordered to pay costs amounting to £1 5s. 6d.—Lilian M. Sherwood, who pleaded not guilty to a similar charge, was fined £2, with 11s. 6d. costs, or seven days imprisonment.

Psychic Happenings in Saxon Times: From Bede's Records.—Part I.

By FREDERIC W. THURSTAN, M.A.

THE APPARITION OF ST. PETER AND ST. PAUL IN A MONASTERY AT SELSEA BILL.

THIS story, as given us by Bede, was received at first-hand from his lifelong friend, Bishop Acca, who often related it, and affirmed it had been told him by most credible brothers of the monastery where the event occurred in A.D. 681. This monastery was founded a few years before, by Wilfrid of Northumbria, when he was a refugee in Sussex, flying from the wrath of his sovereign, King Ecgfrith. The King of Sussex had granted him the land of the Selsea Bill promontory—Selsea means Seal Island. It was hoped that he might convert that king's heathen subjects, who lawlessly occupied the district as wreckers and pirates. The monastery had been erected and, with the help of a band of brethren, who had recruited many of the liberated captives of the pirates, Wilfrid had, as Bede expresses it, cast out the tyranny of the devil from the neighbourhood, and established the reign of Christ.

Wilfrid was away on a journey to France and Rome. The priest in charge was his Sussex convert Eappa. A great pestilence was ravaging the district and decimating the monastery. "The brethren, therefore," says Bede, "thought fit to keep a fast of three days, humbly to implore the Divine goodness for mercy."

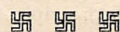
"There was at that time in the monastery a little boy, a rescued Saxon lad lately called to the faith. He had been attacked by the plague and had long kept his bed. On the second day of the aforesaid fasting and prayer, it happened about the second hour of the day (2 a.m.), the boy had been left alone in his sick-room, when on a sudden, through the divine disposition, the most blessed Chiefs of the Apostles vouchsafed to appear to him. For he was a boy of a very simple and gentle disposition, and with sincere devotion observed the mysteries of the faith which he had received. The Apostles, therefore, greeting him with loving words, said—'My son, fear not death, for this day will bring thee to the kingdom of heaven, but thou must needs wait till the matin masses, that having received thy viaticum thou mayest then be taken up to the everlasting joys in heaven. Call thy father Eappa, tell him the Lord has heard his prayers, and not one more of his flock shall die of this plague, saving thee alone, who art this day to be delivered from death, and to be carried into heaven, to behold our Lord Christ whom thou hast faithfully served. This favour the divine mercy has vouchsafed to grant you, through the intercession of this godly man in spirit here, King Oswald, beloved of God, who formerly nobly ruled over the nation of the Northumbrians (Oswy's elder brother and predecessor). For this very day that sainted king was killed in body by the infidels in war, and straightway taken up to heaven to the everlasting joys of souls, and brought into fellowship with the number of the elect. Tell Eappa, let them look in their records and calendars, wherein the burial days of saints are set down, and they will find that King Oswald was, this very day of the year, as we have said, taken out of this world. Let them therefore celebrate masses in all the oratories, in thanksgiving that their prayers are heard and in memory of the aforesaid King Oswald, now still concerned for his old nation. Let them cease to fast. Let them refresh their bodies, and the plague shall be stayed.'" (From A. M. Sellar's translation.)

The boy called the priest and repeated the message. The priest, to test the boy, "carefully inquired after the habits and forms of the men that had appeared to him." He answered—"Their habit was altogether noble, and their countenances most pleasant and beautiful, such as I had never seen before, nor did I think there could be any men so fair and comely. One of them indeed was shorn like a cleric, the other had a long beard, and they said that one of them was called Peter, the other Paul, the servants of our Lord and Saviour Jesus Christ, sent by Him from heaven to protect our monastery."

Here let us pause to notice the extraordinary description given by the boy of the appearance of St. Paul, "shorn like a cleric." To me, at any rate, this is a convincing proof that the vision was actual and veridical, and not the fanciful imaginations of a delirium. The traditional presentment of Paul in pictures and glass windows has been always with a short beard. The lad had probably seen that representation. But that idea to me has always seemed mistaken. When Paul was a Pharisee in Jerusalem he may have worn such a beard but, as I have shown in my articles on "St. Paul in a New Light," which appeared in the numbers of this *Gazette* from August to December of last year, St. Paul through all his missionary career—taking him, as it did, daily through regions administered by Roman officials and settled with persons educated in Roman fashions and culture—adopted the dress and clean-shaven face that every educated Roman gentleman of that day considered obligatory to his respectability. Paul was proud of his Roman citizenship and intimate familiarity with the best society in Rome, and it payed when travelling about to play his part as a cultured Roman. A confirmation of this may be gathered from St. Luke's account of the episode which happened to him when, with Barnabas on his first missionary journey, he was touring among the "foolish" natives of Roman-administered Galatia. The barbarians, mistaking the two miracle-workers as gods, came to worship Barnabas as Jove and Paul as Mercury. Mercury, or Hermes as the Greeks called him, is always represented as one of youthful appearance, short stature, and smooth face. As such, I have always envisaged St. Paul. I was glad to find this corroboration for such a dissent from the traditional.

Bede goes on to narrate that the priest hunted in his chronicles and found that King Oswald had been killed and buried that very date on the battlefield. So he summoned his brethren, ordered a dinner in the refectory, masses to be said, all to take the communion, and a part of the oblation to be carried to the sick boy. Soon after this the boy died on that same day, and by his death proved that the words he had heard in his vision were true and, as a further witness to the truth of his story, no one else belonging to the monastery was taken away from that time. The episode, Bede adds, wonderfully excited those monks in the earnestness of their prayers and fasts, and thenceforth they celebrated King Oswald's Day every year.

(To be continued).



DARLSTON NATIONAL SPIRITUAL CHURCH.—We congratulate the office-bearers and members of this church on their splendid effort to establish a becoming home of their own. Their congregation has only existed for about seven years, and already they have purchased and paid for a suitable site near St. Catherine's Cross. On May 8 the first foundation stone of the new building, with Gothic windows and accommodation for 230 persons, was laid by Mrs. E. Thomas, the honorary treasurer. Twelve stones were also laid by or for other leading supporters, and an interesting speech was delivered during the ceremony by Mr. A. E. Cotterell (secretary), who spoke of the growth of spirituality in Darlston since the days when dog-fighting and cock-fighting were its supreme interests! The site cost £130, the church will cost between £500 and £600, and friendly donations towards the last £200 of this sum will be gratefully received by Mrs. E. Thomas, Elmlea, Old Park Road, King's Hill, Wednesbury.

THE International Psychic Gazette

The Independent Monthly Organ of
Spiritualism and Psychical Research.

All communications for the Publishing, Editorial, or Advertising Departments should be addressed to—

69, HIGH HOLBORN, LONDON, W.C.1.

The Soul's Physiology.

MAN has from the beginning of time been trying to solve the riddle of the human soul, and he cannot yet be congratulated on having unveiled its hidden mystery. He has always been aware of its existence as an elusive "somewhat" operating behind the screen of the visible and physical, but what it really and precisely is in itself has eluded his observation and definition. He has vaguely given it a habitation somewhere within the human body, but he has not yet tracked its lair.

He has given it many names which little more than indicate his baffled ignorance of the soul itself. The early Greeks called it the *psyche*, a word which was a mere imitation of the sound of the wind, and this word we still retain in the English language as *psyche*, to name the personified soul. We still speak of the wind sighing (pronounced in Scotland sooching) or sighing through the trees. The first makers of human speech thought of the soul simply as the blowing, breathing, sighing thing in man, but what it was they did not know. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit," said Jesus to Nicodemus. Similarly the Romans spoke of the soul as the *anima*, something alive (from which we have the English words animal and animate) and that was derived also from a Greek word *anemos*, which meant the wind or air. The English word *soul* and the German *seele* were derived from a Gothic root *saivala*, which signified to storm. Ghost, the old English word for the soul in man, was derived from the Anglo-Saxon word *gast*, the air, which is similar to our gust, a sudden blast of wind. The Hebrew words for soul or spirit, *nephesh* and *ruach*, were derived from a root that meant to breathe, and the Sanscrit word *atma* signified both wind and mind.

Sir WILLIAM HAMILTON, the great metaphysician, says:—

"The term *soul* (and what I say of the term *soul* is true of the term *spirit*) though in this country less employed than the term *mind*, may be regarded as another synonym for the unknown basis of the mental phenomena. Like nearly all the words significant of the internal world, there is here a metaphor borrowed from the external; and this is the case not merely in one but, as far as we can trace the analogy, in all languages."

It will be noted that Sir William expressly regards the words *soul*, *spirit*, and *mind* as synonyms for the same thing, and he extends his category of names for it in the following definition of psychology:—

Psychology, or the philosophy of the human mind, strictly so denominated, is the science conversant about the phenomena, or modifications, or states of the *mind*, or *conscious-subject*, or *soul*, or *spirit*, or *self*, or *ego*.

These are all names for the one thing, which he frankly calls "the unknown basis of the mental phenomena." They are used variously to express the soul's different manifestations, modifications, or states, and together they present a mental picture to us of an invisible something within each of us that thinks, and is conscious of its own thoughts; a living principle that feels, and wills, and moves; a spiritual something that lives on; a personal self that calls itself "I." The picture is made up from observations of what it does, but what is IT? That is what evades our knowing. The soul itself eludes us. We know that it is an essential part of our human economy. Is it a separate something that has the potentiality of independent life in the beyond? or is it a mere ideal complex of our physical activities here? Is what we call mind simply a function of the brain? Or is it possible that there is some real substance or substratum underlying all that is physical, some kind of soul-stuff of a more refined and ethereal kind than the grosser fleshly matter known to our physical senses?

Is our mind, soul, spirit, self, ego, conscious-subject an organism, a complete and semi-independent entity, a psychical or soul body, that is linked to or interblended with our physical body in the relationship of its twin-soul?

Are we really two bodies, a physical and a psychical? We know that the Apostle Paul taught that "there is a natural body, and there is a spiritual body," one that is sown in corruption (at the death of the physical body) and one that awakes in incorruption at the same moment "in the twinkling of an eye," one that is "sown in weakness" and one that is "raised in power." Was the Apostle correct, or was he merely guessing? Were the appearances of Jesus after His physical death real events or were they mere hallucinations? If so, as St. Paul said, our "faith is vain"; and there is for us no immortality, no going on, no heaven, no communion of saints, no eternal progression, no corruption putting on incorruption, no mortal putting on immortality.

We who are addicted to Psychical Research and believe in Spiritualism know from indubitable evidence that the Apostle was not guessing, but was referring to a universal fact in Nature's economy, though it is naturally unknown to purely physical science and is unbelievably by persons who remain outside the portals of psychical knowledge.

Sir ARTHUR CONAN DOYLE in his book, "The Vital Message," says:—

"The physical basis of all psychic belief is that the soul is a complete duplicate of the body, resembling it in the smallest particular, although constructed in some far more tenuous matter. In ordinary conditions these two bodies are intermingled so that the identity of the finer one is entirely obscured. At death, however, and under certain conditions in the course of life, the two divide, and can be seen separately. . . . When a man has taken hashish or certain other drugs, he not infrequently has the experience that he is standing or floating beside his own body, which he can see stretched senseless upon the couch. . . . I have myself seen very clearly my wife and children inside a cab while I was senseless in the dentist's chair. . . . There is a great volume of evidence—how great no man can say who has not spent diligent years in exploring it—which vouches for the existence of this inner body containing the precious jewels of the mind and spirit, leaving only gross animal functions in its heavier companion."

But if that is so, one wants to go a step further and discover, if possible, the genesis as well as the "resurrection" of the soul; whence and how it comes, where it is located, and how it acquires its perfect similitude to the physical body? We can only indicate briefly the answers to these questions that philosophy and science are engaged in formulating.

LEIBNITZ, who lived from 1646 to 1716, and who has been described as "after Aristotle, the polymath of the greatest genius that ever lived," developed the theory of the monad or living atom, and he has his school of modern exponents. In his view there is no such thing as a purely physical material atom in the human body, or indeed in all Nature; every atom is a dual thing, partly material and partly psychical. "In the smallest particle of matter there is a world of creatures, living beings, animals, entelechies, souls."

Professor SETH PRINGLE-PATTISON says:—

"Modern psychology is on the track of many obscure phenomena which suggest the idea of subordinate centres of experience and memory, besides the central and normal consciousness based upon the cortical centres of the brain. Speculative biologists have extended this idea, and would treat each living cell as in some degree conscious or quasi-conscious, explaining thereby its selective action and general behaviour. . . . The atom, or whatever lies behind the atom, is itself conceived by the Monadist as psychical in essence, a feeling and responsive centre after the analogy of our own existence, in however remote a degree."

Sir OLIVER LODGE similarly declares that

"All bodies have a double constitution, the part which we see or feel, and the part which does not appeal to our senses."

Along the line of these quotations we can begin to see gathering up a rational view of the soul's reality and physiology. If every atom of the human body is found to be as largely psychical in its composition as it is physical, it is not difficult to conceive that the soul is only the essential natural counterpart of the physical body, originating with it, growing up with it, possessing corresponding form, features and faculties, and finally parting from it at the moment of physical death to continue its activities in the purely spiritual realm. The physical body is seen by our physical vision; but the spiritual body or the soul is only cognisable by its corresponding spiritual senses. The former is seen and temporal, the latter unseen (now) but eternal.

We hark back to the famous illustration of Socrates and see that while for some wise purpose we experience the limitations of a comparatively humble caterpillar stage of life here, there are already growing within the folds of our being all the ethereal elements of a body capable of glorious immortality.—And that we venture to think is the human soul itself!

J. L.

Sargent Still Lives : His First Spirit Picture.

MISS LOUISE OWEN, for over twenty years Lord Northcliffe's private secretary, has developed another psychic gift of great interest, and we are pleased to publicly announce the fact for the first time.

In April of last year we recorded how on March 3 we had introduced Miss Owen, anonymously, to a direct voice seance, where the spirit-control, "Emmanuel," told her "she had been selected by guides in the spirit-world to take down automatic communications that would be of vast importance." Her control, she was told, "would be a spirit who had made automatic writing a real art, and who was harmoniously suited to her personality."

Miss Owen was surprised; for she had not guessed that she might develop any particular psychic gift, although she had already clairvoyantly seen her late Chief in vision at her cottage, in Paris, and in Switzerland. She replied to "Emmanuel" that she had never attempted to do automatic writing, but was willing to try. And within a fortnight she was receiving clear emphatic intelligible messages from Lord Northcliffe.

Since these were published to the world Miss Owen has been compelled to employ three private secretaries to keep pace with her vast correspondence — which sufficiently indicates their great importance.

In the middle of the following June the gift of automatic drawing and painting was promised in a similar message from the Other Side, and we have pleasure in reproducing on this page a photograph of the first pastel produced by Miss Owen, in collaboration with John Sargent, that great Royal Academician of world-wide fame.

We give below Miss Owen's own account—told us in an interview—of the whole circumstances of her phenomenal plunge into art. She drew a clearly-recognisable picture of The Christ in an hour, at the first attempt, with a piece of charcoal, and nothing but the bare wooden floor as an easel! So we need only say here by way of preface that her first pastel drawing in colours, with its Other World

atmosphere, is a far more wonderful picture than this colourless photograph represents. For the latter conveys no idea of the charm and delicacy of the colouring, of the arresting quality of the eyes, which seem to gaze at one at whatever point of the room he may be standing, or of the brilliant sheen of the pearls, which no unaided amateur could have produced under any circumstances whatever. The following is Miss Owen's story:—

On June 18, 1925, I was invited to a seance at the house of a gentleman, who did not know Lord Northcliffe during his life on earth. He wrote me that Northcliffe in the spirit had told him to invite me. There I met a number of Spiritualists, including Miss Estelle Stead. A circle was formed, and a lady medium gave me the message that I must always keep pencil and paper close at hand for the gift of drawing would one day be bestowed on me from the Other Side. I immediately conjured in my mind a medley of eastern hieroglyphics or biblical pictures of some kind; and then I thought no more of it.

On June 30, I was on the eve of leaving for abroad when I had a spirit message, by automatic writing, to say that John Sargent, R.A., the famous painter who had passed over on April 18, would soon be making use of my hand for drawing and painting. While I was still abroad I had a message from Northcliffe confirming this promise and emphasising the point that the drawings given through my hand would be by this great artist.

On September 10 I returned home to my country cottage, where I received an automatic message saying definitely I was now to take a crayon and paper and start drawing. I replied, still writing, "I cannot,

for I have not either easel, drawing board, or any other materials." To which the reply came peremptorily, "Get to work! What is wrong with the floor? Use that!" So I stretched a piece of paper on the floor, fixed it with drawing pins, and started. Of course, I had to go down on my knees to do it. There was no other way.

Now, remember, I was even less than a novice at this kind of work. I had never in my life handled a crayon for drawing, and the only paint-brush I ever used was one with which I distempered a wall in my cottage! So you cannot wonder that I marvelled how I should have been chosen for this gift. It has since been explained to me by my friends who are in spirit-life that as soon as Sargent passed over he wanted immediately to continue his art. For God's great gifts do not die with the passing of the physical body, and it becomes part of the work of great artists of every kind, when they reach the other side, to inspire persons sufficiently sensitive and attuned who are still on the earth-plane. My "Chief" (Northcliffe) told me that Sargent wanted to get to work through someone who had no preconceived notions on art, and he only needed a sensitive person who would work whole-heartedly, diligently, and patiently for him. He had asked Northcliffe if he knew of any such person,

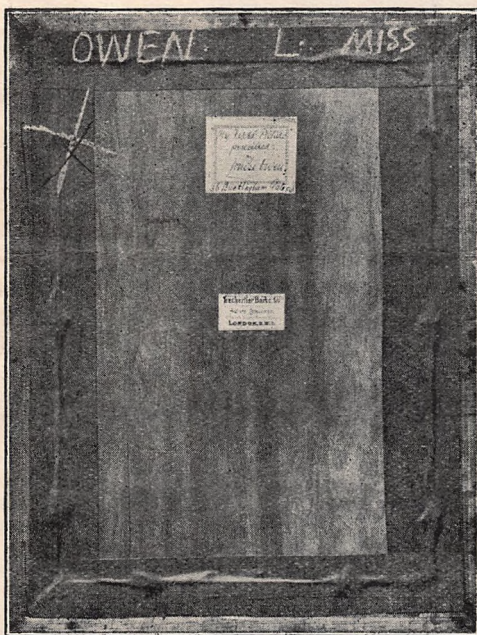


"MY FIRST PICTURE."

and the Chief, who had trained and drilled and worked me hard for twenty years, told him he thought I would be a very suitable channel. He knew well that if I promised Sargent to work with him I should never put social pleasures before my duty or say to him any day that I was "not at home." As Sargent was as hard a worker in his profession as Northcliffe had been in his, I realised that my promise was no trifling affair, but I gave it freely.

At my first attempt I knelt on the floor, and with a piece of charcoal drew a remarkably lifelike head of The Christ, which quite startled me! It was absolutely recognisable, and anyone could see at once it was not the unaided work of a raw amateur. That took me about an hour; there was no rubbing out; every stroke told; and the expression of the eyes was only what one would expect from an experienced artist. I continued doing other charcoal sketches in the mornings at my cottage, and was then told that my serious work would start on my return to London.

I came here in November and soon started on "MY FIRST PICTURE"—in colours! I had been instructed to get coloured pencils for pastel work, but I did not even know what these were like until I went to the artists' colour shop! Having got these I was told, by impression, to take the pencils, fix a sheet of paper, stand in front of the easel, and work away at a sketch of my own face! I at once got a hand-mirror, thinking that would help me, for to do a picture of oneself is said to be about the most difficult thing on earth. That, however, seemed to be rather a hindrance than a help, and I decided to dispense with it, and leave myself entirely in the hands of the spirit-artist. So I proceeded without any mirror, or even a photograph of myself as a guide.



BACK OF PICTURE, AS RETURNED FROM THE ROYAL ACADEMY.

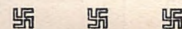
The picture is therefore a portrait of myself as seen through the spiritual eyes of John Sargent, who controlled my hand as well as he could. My response may not have been as "quick to the rein" as was necessary, but I distinctly felt his personality overshadowing me, or rather I felt as though he flooded me with sunshine, and after working hard I did not even feel depleted. I am told that the spirit-operators bring their own power with them, and I think that must be true, for I finish my work each time as if revitalised, and my health has steadily improved since I started this work. In fact, I feel younger with the passing of the years.

I did a little to the picture every day for ten weeks, excluding week-ends, when I did not touch it. When finished the thought occurred to me that it would be interesting to send it to the Royal Academy as the first attempt of an untutored novice, and let it take its chance! I did so, and wondered daily whether a notice of rejection would arrive. But weeks passed and I had no such intimation. It was only on the eve of the opening of the Academy that I received a polite notice to collect it.

Of course, I felt disappointed. That was a little cross to bear, but that was not so big as either of the two crosses, chalked on the back of the picture frame, with my name in large white block letters at the top. These

crosses indicated, I am told, that it had been twice retained by the Selection Committee of the Academy in their process of weeding out 16,000 pictures sent in, with only space to hang 1,400! So that comforted me a little. The picture had not been really "rejected," but had merely been unfortunate in not getting hung owing to the lack of space. That is surely a point to the good for the theory of direct inspiration, for by myself I could have done nothing. I am convinced that John Sargent still lives and that he aims at giving still further tokens of his genius through me as a very humble and untutored instrument.

Our readers will be interested to know that Miss Owen is so filled with humility and gratitude at this new evidence of psychic power that she never begins her work without preparing her spirit by a spell of earnest prayer. Her sense of being useful to an artist anxious to manifest himself, after passing from earth life, makes her, she says, so radiantly happy that she has gained the sense of a peace that passes all human understanding.



MEDIUMSHIP AND PSYCHOMETRY.

M^R. and M^{RS}. WALLIS, discussing this subject in their instructive "Guide to Mediumship," write:—

There are two kinds of psychometry, the *passive* and the *active*. In the passive phase the recipient simply waits to be acted upon by the influence, and registers the impression produced; but in the active stage the psychometer pushes out on an exploration on his own account, determined to wrest from the soul-world its secrets. He not only seeks the information, but obtains it by becoming consciously identified with the person or place or object under consideration.

The experimenter may be both a medium and a psychometer, but the difference, as stated by Mrs. Denton, is this: "The medium is dependent for the information he receives as a medium upon intelligences foreign to his own—upon others; hence the necessity for him to be passive. that his will may not intercept, nor his opinions colour, the communication being given through him. The psychometer must depend for any information he may be able to acquire upon his own powers of recognition, of comprehension, of discrimination—largely upon his own judgment—as to whether he is confounding different scenes, characters, and conditions, or holding them severally distinct and true to their own belongings."

But many mediums are employed by their spirit friends for psychometric experiences. While normally unable to give such readings, their spirit guides are able to do so through them. Still, Mrs. Denton's contention is undoubtedly in the main correct, and those mediums who study and seek to develop their own powers almost invariably find, after a time, that they can successfully obtain results while in the normal state, which formerly could only be attained when they were "under control."

In almost all phases of mediumship this tendency is observable. The cultivation of the psychic nature and the evolution of its powers, under the abnormal stimulus of the "suggestion" and magnetic influence of the spirit operator, result in the permanent liberation of those faculties. As the outcome of the education thus acquired, the medium is ultimately normally benefited, and can consciously employ those powers and co-operate with his spirit friends, so that instead of being a blind unconscious automaton he becomes an intelligent co-worker with them. Many speakers who at first had to be entranced before they could address an audience became at a later stage very successful normal speakers, either with or without the inspirational aid of their spirit friends.

We now know that spirits do not oust the medium and occupy his body and brain, as one tenant follows and takes possession of a house. The spirit does not provide and dictate the actual words to be used by the medium, save in very exceptional cases, but acts upon him by "suggestion," by impression, by thought-transference, and by stimulating his natural capabilities. The spirit cannot create abilities; he can only quicken and intensify those which are latent. He cannot cause the medium to exceed the range of what is possible to him when his dormant powers are cultivated, but he may and frequently does cause him to transcend his ordinary abilities, and ultimately brings up the normal expression to the plane of the abnormal.

The Gnostic Doctrine of Jesus and Christ.

AN EXPOSURE OF THEOSOPHICAL ERRORS.

By WILLIAM LOFTUS HARE.

(Ex-Director of Studies in Comparative Religion and Philosophy to the Theosophical Society in England.)

IN ordinary circumstances a fresh discussion of this rather out-worn topic would be an exercise in literary archaeology. But it so happens that we have recently been presented with a new World Teacher, and are shortly to hear from Mrs. Besant, by means of four lectures at the Queen's Hall, the full story of the supposed psychological processes by which World Teachers creep into existence!

Time was when, from the point of view of the Church, the Gnostics were regarded as dangerous heretics; later they became futile; and after the Protestant Reformation they were almost forgotten. But by a curious legend, the origin of which is by no means obscure, the Gnostics have received at the hands of Theosophists something like rehabilitation, and in a very successful manner.

I can well imagine "H. P. B." of the late 'eighties setting Mr. G. R. S. Mead to "work up" the gnostic vein for the credit of Theosophy. The preliminary studies undertaken must have been arduous, and the results were, at the time, creditable to the author and to the Society in whose periodical journals they appeared. Finally, in 1900, Mr. Mead published "Fragments of a Faith Forgotten" and later "Pistis Sophia," in which he presented to the lay public a mass of material dug out from the inaccessible Fathers and modern European scholars.

Here then was Mr. Mead's study ready for exploitation. But something had happened in the meantime. Mr. Leadbeater had reappeared in the Society during 1908, and had become Mrs. Besant's right-hand man. Her book, "Esoteric Christianity," was based on Mr. Mead's "Fragments" and Mr. Leadbeater's clairvoyant Insides. It professed to patronise Christianity, but degraded it to a lower place by calling it "The Lesser Mysteries." People were simultaneously pleased and displeased. This, done, there appeared "The Changing World," in which the Leadbeaterian element is greatly increased, and Mr. Mead's corner-stone of historical criticism is rejected. No longer does the British Museum offer any help—it is the Akashic Records that are now quoted to reveal a completely new and unheard-of scheme of religions, compiled and purveyed from inaccessible heights! The banalities of "The Lives," "Man," and other works, are diluted and incorporated in a fresh presentation.

In searching for the Gnostic doctrine about Jesus and Christ, we should naturally not expect to go back beyond the historical figure of the first century; but for a particular reason we must do so. It is this: The term "Messiah" had long been in use among the Hebrews to designate one "anointed" for some special purpose—a king, a prophet, a military deliverer. During the two centuries B.C. it was rendered into Greek *Christos*, and at first meant no more than it meant in its Hebrew form. But about 180 B.C. the afflicted Jews began to think of the Messiah as a heavenly visitant to earth, and to restrict the use of the term to him. Thus it came that *Messiah* and *Christos* were the Hebrew and Greek equivalents used by Hebrew and Greek-speaking Jews respectively. Men spoke of the Messiah or the Christ as a unique celestial personality.

We shall now see what the Gnostics have said about the coming of the Christ, and at first we shall notice that they do not always say the same thing. Mr. Mead himself says: "We can find examples of every shade of opinion among them." There has been some peculiar Theosophic discrimination at work in deciding of late which Gnostic to accept and which to reject.

There are two ways of dealing with the material. The first is to add together all the separate and contradictory elements into one total; and this is what Mr. Mead, the scholar, Mr. Leadbeater, the seer, and Mrs. Besant, the orator, have done. Thus we have a totally false result. The second method is the true one: to proceed by a process of elimination—as adopted in the legend of the ten little nigger boys. The results are as follows:—

A.—There is no mention of Jesus or Christ in Dositheus or Menander.

B.—The doctrine of phantasm is found in Simon, Satornilus (and Cerdo), the Docetae (and Manes), Marcion (and Apelles and Bardesanes). We may note that if Jesus were, as affirmed by these writers, an illusionary phenomenon, no birth, baptism, overshadowing, adoption, illumination, death or resurrection could be possible or expected; and, sure enough, none of these elements are found in these fragments.

C.—The granting to Jesus of "powers," illumination, or the influx of the Holy Spirit, is taught in Carpocrates, Basilides, and "Pistis Sophia." These writers do not say that these "powers" came at the baptism, but presumably at the birth of Jesus.

D.—The Angel Baruch instructs Jesus, in Justinus.

E.—The Logos is the Saviour, in the Sethians.

F.—Jesus is the Saviour, and instructs men how to gain Christhood, in The Naasenes.

G.—Jesus gains divinity by his own efforts in The Peratae, Valentinus and, by inference, in "Pistis Sophia."

H.—Fourteen out of the seventeen gnostic sects so far contain no indication of the supposed "gnostic doctrine" of the Christ, as the World Teacher, uniting himself with Jesus at the baptism. The idea is found alone in the unnamed sect described by Irenaeus, the Cainites, and Cerinthus.

I have no hesitation in identifying "the unnamed sect" with the Cerinthians. A comparison of the phraseology used by the one and the other in Mead's "Fragments" (pp. 191-2 and 238) is sufficiently convincing. We may dismiss the stupid Cainites, whose only distinction is their championship of the betrayer. *Cerinthus is the sole authority for the Neo-theosophy of the Leadbeater-Besant school. Upon him rests the monstrous cult revived in our day in favour of Mr. J. Krishnamurti.*

"Esoteric Christianity" (p. 114, Adyar edition) gives the official stamp to this theory and transforms it into the Theosophy which the present generation is expected to believe. Mrs. Besant's words are as follow:—"A mighty Son of God was to take flesh upon earth, a supreme Teacher, full of grace and truth . . . For Him was needed an earthly tabernacle, a human form, the body of a man, and who so fit to yield his body in glad and willing service? The man Jesus yielded himself a willing sacrifice to the Lord of Love, who took unto Himself that pure form as tabernacle and dwelt therein for three years of mortal life."

The sole source of this doctrine can be found in the teachings of Cerinthus, the so-called Gnostic, whose system is lucidly explained by the excellent Mosheim. I extract the following passage:—

(Continued on page 131.)

How Spiritualistic Phenomena are Produced.

By E. M. SIEGENTHALER.

THE following excerpts I have translated from an important essay presented to the Paris Spiritualist Congress by M. Marty, a member of Committee of the French National Spiritualists' Union, should appeal, I think, to Spiritualists everywhere:—

What are the modes of action, and how is the force propelled, which are manifested in the various Spiritualistic phenomena? Experimenters who have scientifically studied Spiritualism admit unanimously that the energy used in their production has its source in the human organism. It is sometimes called nervous force, and sometimes psychic force; but how is it engendered and how does it work?

In attempting to solve this unique problem, we base our remarks on positive facts, and find that this energy manifests in three different ways, namely (1) as phenomena in the production of which the medium is always passive, without volition, and mostly even ignorant of being the medium; (2) as phenomena in the production of which the medium is conscious of providing the necessary energy and holds an expectant attitude; and (3) as phenomena for the production of which the medium consciously and volitionally lends his organism

In all three classes of phenomena some occult force causes the manifestation; and so prodigious is this force that it is capable of correctly transmitting complete text correctly written, even in a language entirely unknown to both the medium and the sitters present. Further, it is capable of overcoming the natural inertia of matter, of communicating impulsion to inanimate objects, of neutralising weight, and of influencing the means of expression of the medium.

Moreover, we find it always associated with intelligent and conscious volition, quite independent from that of any persons present. The movements it imparts to inert objects in no wise suggest the effects of a purely mechanical force; they are quite void of rigidity and mathematical regularity, and they are not subject to attraction or repulsion. The movements are complex, capricious and subtle, and such as can only be engendered by a living and self-existing organism. And yet the laws of physics, such as inertia, weight and life-force reassume their empire in connection with these objects, as soon as this force ceases to manifest.

To sum up, it would seem that where the force is active there is in space a human living being who is invisible but is in full possession of his intellectual capacities, gifted with psychic vigour, moving and throwing about inert objects, and even using certain vocal and other organs of the medium as he would himself do.

In the presence of such facts one is naturally led to think that this enigmatical force, and that usually working in the human organism, are in nature identical. But, beyond that, what do we know concerning its nature? As to the human machine, we are told that the muscles are the active organs of motion, transforming the chemical energy derived from food into heat, electricity, and by expansion or contraction into labour. The muscles embody the ramifications of the nerves, which are the conductive wires imparting motion and sensation to all parts of the body. The nerves become active under the influence of mechanical, physical, chemical, or physiological stimulants, the will being a physiological stimulant. They transmit these stimuli to the muscles by nervous influx, and the intensity of the engendered muscular force depends upon the stimulating energy. Such is, briefly, the classical theory of the corporeal dynamism.

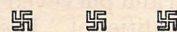
This theory shows neither precision nor demonstrative value. What is the nervous influx? We do not know exactly, nor do we know how the will comes into being. The statement is only that its seat is in the brain. And whence comes the force which acts permanently in the respiratory organs and in the heart, that admirable instrument of propulsion? We have, in fact, no definite knowledge on animal dynamism. And yet, as is regrettable, the medical handbooks dogmatically declare that all phenomena proper to organic function—interiorly, such as the digestion and circulation, or exteriorly, in labour—take their origin in the heat derived from food. In spite of objections which arise to this purely materialistic conception of animal dynamics, official science persists in making no allusion whatever to the possibility of any other animating activities.

Experimental Spiritualism, however, is daily revealing elements of knowledge which it is impossible to neglect any longer. It is showing that within every living organism there is a particular kind of energy, of which physiological science takes no account. If, for example,

we compare an animal's labour capacity as derived from its food energy we find that it amounts to only one-fifth of the heat power so derived, and that the best thermic machines scarcely return one-tenth of energy in comparison with the amount of fuel consumed.

The writer goes on at length in search of the power causing the interaction between the soul and human body and its manifestations in the world of matter. Certain conclusions are arrived at, such as:—(1) the soul's capacity for independent action on matter and for travelling to a distance during sleep, yet keeping watch and ward over its physical body during such time; (2) the dual nature of the organic functions of the physical body and the corresponding dual nature of the soul's functions; (3) the soul's identical appearance with that of the human body; (4) that the soul is the real motor within the fleshly body; (5) that the means by which this mysterious power works is the vital fluid used by magnetisers in physical healing and by Spiritualists in mental and spiritual healing; (6) that this vital fluid is the medium by which the soul is able to gain information through its carnal vesture, and also to perceive and transmit physical sensations; (7) that the vital dynamism is purely automatic in controlling the body and its vegetative functions, but is capable of working in the soul under the authority of the spirit; (8) that the will is a force that can excite the organs of motion but cannot give them the power in acting upon matter; and (9) that the energy resides either in the fluid itself, or more likely in the vital system of the etheric body.

This admirable analysis concludes by saying that we need not be surprised if in our search we are led into the imponderable, and have to attribute so considerable a power to an invisible system, itself the principle of all earth life, and the nature of which we shall probably never know. But some seekers, I think, have taken a path on which they have found the bond which links man to the deity, namely, the religion of life, the same in all mankind, the inheritance and birthright of all, irrespective of country, creed, caste or colour, and upon that path a wondrous law has been revealed to them. It is the law of obedience. They have found that beyond and above all is our Heavenly Father, the sun behind all suns, the creator of all worlds and systems, who is All-wise, whose name is Love, his character Patience, his quality Perfection, his abode Peace, his motive Joy, his strength Power, and whose desire for good to all His creation is The Will of God, the Supreme Intelligence. This Will resists no one, while it demands obedience, and those who obey it fully are permeated with joy, and share in the quality of the divine perfection. The key to the mystery of soul development is thus at all men's disposal. The Master Jesus left it in His farewell message to His disciples, "A new commandment I give unto you, that ye love one another; by this shall all men know that ye are my disciples." Again He said, "If ye love me, keep my commandments," a clear injunction to obedience. According to this Super-scientist of all time, Love is the key to the finding of that which we are all seeking. Let love be our ship, and service be our oars, and the Spirit of Truth will surely and amply supply all our material, mental, and spiritual needs.



SLEEP AND DEATH.

"And there shall be no more sorrow and weeping; neither shall there be any more pain."—*Bible*.

There comes a flash, a gleam, then day is done,
Earth bids farewell to yonder scorching sun,
And sleeps beneath the pale moon's placid smile,
Forgetting grief and sorrow for a while.

We mortals dwell upon this little plane
A few short years, then pass, to live again
Beyond the ken of men, in lands sublime,
Where sorrow is forgotten for all time.

Close kindred spirits are kind death and sleep,
With one we wake again to mourn and weep,
The other opens wide the gates of life
And joy, where pain and care is not, nor strife.

JESSIE FREEMAN.

Ritual as an Aid to Worship.

A SPIRIT COMMUNICATION THROUGH THE MEDIUMSHIP OF R. A. BUSH.

THE following inspired message on the effect of ritual in religion was given by a Guide (Dr. M. R.) on March 9 to Mr. Richard Bush, the President of the Wimbledon Spiritualist Church. His own interpolations are given within parentheses :—

Dr. M. R.—I come to answer your question about ritual in religious services. (During the day I had sent up a request to my spiritual friends for their views upon the subject.) I come because I am experienced in noting the effect of mind, motion, and other influences upon the soul and spirit. A doctor here has to study the effect of all things upon the whole make-up of man, and if himself spiritually advanced he is the best judge of ritual in religious services, because it reacts upon the psychical, mental, and spiritual organised bodies.

INCENSE calms the nerves of the physical body, and also touches the etheric mould, and through that the finer spirit vehicles, bringing them all into harmony. Without perfect harmony of all the vehicles, the mind and finer spirit bodies cannot respond to the higher spiritual vibrations. This is an observed effect of the actual odour and vibrations of sweet incense in moderation—a part of the symbolism of prayer rising as a cloud to God. The aura expands more or less under its influence when agreeable, and the enlargement of the aura makes it more receptive to us.

POSTURE is also important in actual mechanical influence upon all the bodies. Sitting for prayer is the least helpful attitude. Standing is the best, with breaks of rest. Kneeling is not necessary for any long period, but it is helpful when it represents an offering of humility to God. In such a prayer as Confession it is probably the best posture to adopt. The uplifting of the hands with open arms does indeed open the avenues of the soul to receive what we have to impart. The putting of the hands together, taught to children, is really very helpful, because it does close in the spirit from external influences, and helps to prevent disturbance when concentrating in thought.

THE UPLIFTING OF VESSELS or substances, with intention, helps us to magnetise them and their contents with a subtle magnetic substance, which can be imparted to them, having affinity to the finer spirit substances of your bodies, and I have seen the effect of this reaching from the subtle central spirit body outwards to the physical. The immediate effect is to enable us to impress your innermost soul with the divine substance, the finest spiritual substance, which is the basis of all organised forms in the universe. It purifies and it builds. The secondary effect is a healing action by restoring all the bodies to their natural functioning, and thus in many cases producing what you call miraculous cures. Of course, those taking part in ritual must attune themselves in spirit and in truth with the divine mind, as far as they can. When the ritual is performed in unison by a large number of people in accord, the power liberated and received is marvellous and great things are done by such united prayer.

Music adds to all these forces and effects mentioned, and the colour scheme of the church or building also assists. The officiant or medium, who is the focal point of these spiritual forces, should prepare himself for the service, providing the best conditions he knows. These conditions are not unknown to you and occultists generally. They are fully known by the Roman Communion.

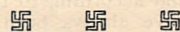
VESTMENTS.—The priest or medium should be suitably clothed, according to the nature of the ritual. For a communion service he should wear a covering of purple, gold embroidered. (No white surplice?) Not necessary. For a funeral he should wear white and blue. For a dedication or baptism he may wear all white, or white and blue. For a service of remembrance such as, for example, All Souls' Day, he should wear yellow or orange, with rose suitably blended in any way that appeals to the artistic sense. (I presume there should be these predominating colours in the church at these services?) Yes. (What about head coverings—such as biretta, mitre, etc.?) Except as insignia of office no head covering is helpful to us, rather the reverse. Let the women come uncovered always, with no ornaments upon the body, simply clad in suitable garments, and always ungloved. The uncut hair is best for a woman, as it suits her constitution better than a short crop. Even the male would be benefited by wearing longer hair. There is a subtle effect of hair that we cannot explain to your understanding, but it is a better ornament to any head than can be devised by the wit of man. The woman's hair

should be simply treated. I think the best way of all when worshipping God is to let it hang naturally over the shoulders on each side of the neck. (One of the sitters exclaimed—"That would look funny!") I am telling you what I know.

SINGING is also very helpful, especially when congregational. The tunes should be carefully studied; a light tune for services of remembrance, a solemn metre in Holy Communion, and at funerals the hymns should be first solemn, then cheerful.

At a later sitting the following remarks were made by another Guide :—

THE LITTLE PREACHER.—May I speak upon a subject that you wanted to know about? (Yes, but I forget at the moment what it is.) The value of posture in prayer. (Oh yes, but Dr. M. R. dealt with it.) Your doctor has already said something about this. Let me add my testimony of observation in many thousands of cases, individually and in assembly. Posture counts for more than you Protestant Christians know. Since the Reformation there has been a strong tendency to despise these seemingly little matters. There is more in them than many think. The sitting attitude is the least conducive to prayer. Standing or kneeling is best, but not prostration. You must allow me to describe what I have seen. When one kneels to pray the whole posture is that of humility, and humility is one of the virtues least practised, even towards God. The bodily suggestion of kneeling impresses itself on the mind and soul, and that impression is not effaced immediately upon rising, when the prayer is earnest. We see many people at prayer, and note that prayers rising from the kneelers are more intense and purer than those from the sitters. When kneeling do not use any prop, but allow the knees to carry the whole body. Putting hands together does cut off interruptions and impressions upon the psychic bodies, which are so responsive to outside stimuli. The uplifting of the hands in petition is also good, especially when it arises spontaneously. It opens out your finer bodies to us. Just as, when you would embrace a child, you open your arms as an invitation, and the child nestles on your breast, so we can enter and work upon your soul bodies. Make it a rule either to stand or kneel when at your private devotions, and it would be a good practice if you could induce worshippers at a service to adopt the same postures. (Does the bent knee cut off outside influences?) Not the bent knee, but the placing of the hands together does that. I want to say that I am telling you what I have seen with my own soul's eyes; and it is perfectly true that one person conducting a service becomes the medium or focal centre, through whom much spiritual force may be distributed to those present. If this were believed then the knowledge would make them more receptive to those forces, because when congregation and leader are one the power is more easily transmitted to each. They come attuned to the officiant, and the whole as one body becomes attuned to us. But where the leader is ignored there is no nexus between one another, or at least they are not in the same affinity. Take as an illustration the magnetism of many cells. When it unites at a given point the power is magnified in mathematical proportion to be used with greater intensity, but when each of these cells sends forth its little trickle independently, little is achieved. We cannot unite these contributing currents into a focal point, so they come to us independently and are therefore weak. When concentrated upon the officiant or medium we can return as much as is there gathered, and thus each member of the congregation can receive a greater flow of force than if we had only his own little spark to deal with.



EVOLUTION.

Through ages past
Thy soul and mine
Have met—
And laughed, and wept, and lived;
Now we meet again—
To love, adore, and learn
To know His love.

LEOLA GREIG.

Letters to the Editor.

THE DAUGHTER OF THE HOUSE.

Tunstall, Staffs.

DEAR SIR,—Some time ago I was staying with some friends of mine at Gosport—Mr. and Mrs. Garnett. At that time I knew hardly anything about Spiritualism. I had only just come from the Far East, where I had met the Eastern Spiritualist, but had never given the subject a deep thought. However, that night, Mr. Garnett took me to my room, and bade me goodnight. I was not long before I dropped off to sleep, and I dreamed of a young lady who had passed to the higher life. She was so plain to me, and so deeply impressed me, that next morning I told Mr. Garnett about her. He asked me if I would be able to recognise her. I said yes, and he took me into the front room. Taking a group photo from a shelf he asked me to point out the lady I had seen. I did so, mentioning, however, one or two little differences as regards dress. "Well," he said, "you are right; that was my daughter you saw. She passed away at the age of twenty-three." And I did not know till then that my friends had had a daughter!—I am, Yours faithfully,
WM. STANIER.

THE VAGRANCY ACT PERSECUTIONS.

35 Ebrington Street,
Plymouth.

DEAR SIR,—Being Vice-President of Kent Unity, Stonehouse Church, Plymouth, I should be pleased to ask, through your valuable paper, what we as Spiritualists are doing or intend doing toward introducing a Bill in Parliament to repeal that wicked 1824 Vagrancy Act, under which thoroughly honest and decent citizens are being branded and treated as rogues and vagabonds, as made clear by the prosecution of Mr. W. Carlos, of Bath? He was entrapped by a carefully laid bait, set by the police, whose object should be to protect all good citizens, and not make some of them, at any cost, into "rogues."

I fully understood some time since that the S.N.U. Parliamentary Committee intended moving in the way of repealing that old Act of 1824. This Committee was entrusted with the necessary machinery of appealing to Parliament over nine years ago, and yet nothing has been done. In the meantime our respected friends are being persecuted (not merely prosecuted) by illegitimate methods.

The Spiritualists surely did their share during the late war to deserve reasonable honest treatment by obtaining the funds to provide all the assistance they could to alleviate the sufferings of a man-made war. The Church and its nobility were not then above receiving the Spiritualist ambulances, although they were obtained by "rogues and vagabonds"!

It does seem to me that something should be done, without delay, to put Spiritualism on an equal footing with other religious denominations, and to protect us from the police entrapping our workers as "criminals"! Trusting you will see the wisdom of making use of these few remarks,—I remain, Yours faithfully,
H. J. FORD.

"CAN THE THEOSOPHICAL SOCIETY BE SAVED?"

Newcastle-upon-Tyne.

DEAR SIR,—I was pleased to see the letters from Mr. Loftus Hare in your recent issues. I think the attempt of the leaders of the T.S. to force a new religion upon the Society without any mandate from the members, merits even stronger language than he uses, being an insult to our commonsense.

We are often reminded that we are living in a new age; that is evidently so. The ancient teachers of wisdom—Laotze, Confucius, Buddha, Christ—all taught humility and self-effacement. Our leaders to-day, however, have no use for such a pusillanimous doctrine as that! They must be at the top, and according to their own account of themselves they have always been at the front of every new movement! I think, however, they have somewhat overshot the mark this time. A New Religion; a Full-fledged Christ; and a World University!—no small fry, *our* leaders.

But the puzzle to my mind is what has possessed them? I give place to none in my admiration of our President. I often listened to her in her younger days, during her connection with the Secular Movement, and I have watched her subsequent career, and rejoiced in her development, but how she has come to entangle herself with the absurd schemes of Leadbeater I am puzzled to divine. Is it a case of the "last infirmity of noble minds"? As to the Arch-Schemer himself, I have always considered him to be somewhat of a charlatan.

And what about their followers? I should like to think they honestly believe in all this business, but,

unfortunately, their honesty can only be admitted at the expense of their intelligence, so I must leave the decision to themselves.

But the question still remains, Can the Theosophical Society be saved? I must honestly say I am very doubtful. So many of the rank and file of the Society are simply wonder-mongers, prepared to believe almost anything, if you give it an occult significance. One can only hope there are still a few of the older intellectual stalwarts who are prepared to resist this madcap business, but some means must be devised to link up and co-ordinate our methods. Will not someone living in or near London do this?—Yours respectfully,

GEO. BALLANTYRE.

Educate! Educate!

Read these Messages, given by one who has passed to the Spirit World.

THE PROGRESSION of MARMADUKE

(SECOND SERIES).

GIVEN THROUGH THE HAND OF FLORA MORE

Foreword by Mrs. Ch. de CRESPIGNY.

This book shows, in a vivid and arresting way, how the two worlds are inextricably bound together, and also the supreme importance of learning on earth how to fit ourselves for the life to come.

"Essentially one of those communications from higher planes which should refute completely and forever the parrot cry of the inexperienced in Spiritualism, that nothing but trivialities come through to us."—*Rose Ch. De Crespigny*.

225 PAGES. PRICE 3/6. BY POST 3/10.

NOTE.—Copies of the FIRST SERIES of the "Marmaduke Messages" can still be obtained. Price 3/6. By post 3/10.

STEAD'S LIBRARY,
61, MARSHAM STREET, WESTMINSTER, S.W.1.

"Open Door" Circulating Library and Psychic Centre

69 HIGH HOLBORN, W.C.1

Subscription 2/6 per year; 2d. per vol. per week. Country members' parcel, 3 books for one month, 2/-, carriage one way.

Mondays, 3 p.m. and 7 p.m. Clairvoyance.
Tuesdays, 3 p.m. and 7 p.m. Healing Circle.
Wednesdays, 3 p.m. to 5 p.m. At Home.
Fridays, 7 pm.. Address.

PLEASE BOOK IN ADVANCE. VISITORS INVITED. ETHEL KNOTT



You often have that tired strained feeling in the eyes, even when wearing spectacles—sure proof that they are useless to cure weak sight. We have seen you so often remove your glasses temporarily and rub your eyes. Instinct told you to do this. It cleared the sight for a bit, didn't it? This is massage, and if done rightly is a rational way to improve vision and dispense with spectacles permanently. Glass lenses are irrational, merely palliative, only enable you to see better artificially for a time. They actually weaken the sight gradually and you have to change to stronger lenses. We say, don't wear them; throw them away; pin your faith to the Neu-Vita Natural System, based on the principle of massage that brings revitalising blood to the tired eyes and permits you to see naturally and permanently with naked eyes. This inexpensive, safe home treatment is fully described and illustrated, as well as the structure of the eyes, in our shilling book on "Eyes." It is accomplishing amazing results. Will help YOU too to preserve good or improve bad sight. Book distributed at cost, so send for your copy to-day. Send no money or postcards, merely write your full name and address distinctly and enclose four postage stamps (six foreign, if abroad), and post to publishers:—

Neu-Vita (Dept. E.2) 6-78 Central Buildings,
London Bridge, London, S.E.1

"KATHLEEN": A Study of the Supernormal

By the Rev. JOHN LAMOND, D.D.

"The work is notable as the self-revelation of a sane, well-balanced Scottish parish minister during the process of becoming a Spiritualist, without becoming a whit less a good Christian. His reflections on every kind of religious and human topic are as homely as they are instructive, and his descriptions of the hills, dales, and rivers of Scotland amid which he sojourned in his summer vacations will pleasantly communicate his deep love of nature to city dwellers. The book is one we commend with pleasure to inquirers who desire to learn about Spiritualism not as a sensation, but as it has presented itself to the calm eyes of a careful and reverent investigator."

International Psychic Gazette.

"The most informative book we have ever read."

The Christian Spiritualist.

6/- Net.

HUTCHINSON'S, 33-36 Paternoster Row, London, E.C.4**SPIRITUALIST COMMUNITY SERVICES**
MORNING AND EVENING

Transferred to

GROTRIAN (late Steinway) HALL
115 WIGMORE STREET.

NEAREST TUBE STATIONS: BOND STREET AND MARBLE ARCH

June 6th. 11 a.m. Mrs. de Crespigny. 6.30 p.m. Rev. G. Vale Owen.
June 13th. 11 a.m. Mrs. Kelway Bamber. 6.30 p.m. Mr. H. Hitchcock.
June 20th. 11 a.m. Mr. Ernest Hunt. 6.30 p.m. Rev. G. Vale Owen.
June 27th. 11 a.m. Rev. G. Vale Owen. 6.30 p.m. Mr. Dimsdale Stocker.

Hymns Ancient and Modern

SILVER COLLECTION

**THE PSYCHIC BOOKSHOP,
LIBRARY and MUSEUM**

Proprietor: Sir A. CONAN DOYLE.

UNDER NEW MANAGEMENT.

SPECIAL BARGAINS FOR PROPAGANDA.

Psychic Students are specially reminded that this Bookshop supplies general as well as Psychic Literature. Any general literature may be ordered through us. Their patronage is earnestly requested.

Circulating Library 2/6 per month, one guinea a year. Books sent by post at small extra expense.

Museum of objects of Psychic interest open daily.

ABBEY HOUSE, VICTORIA ST., S.W.**Professor A. WADE-FRENCH**

Psychometrist and Astrologer,

342, ST. GEORGE'S ROAD, GLASGOW.

Now open for limited number of extra clients for Psychometry by post
PROMPT PERSONAL ATTENTION.

FEE 3/- (P.O.) Article, Birth-date, Stamp. Interviews by appointment only

That Book you Want!

FOYLES CAN SUPPLY IT.

Special Department for Books on Spiritualism, Occultism and allied subjects. Immense Stock on every conceivable subject. Call and examine the stock at leisure. Twenty Departmental Catalogues issued. Outline requirements or interests and suitable Catalogues will be sent (free).
.....Books sent on approval.....

THAT BOOK YOU DO NOT WANT!

FOYLES WILL BUY IT. A single volume up to a library

FOYLES, 121 CHARING CROSS ROAD, LONDON, W.C.2

**THE MODERN THOUGHT LIBRARY
AND BOOKSHOP**

6 NORRIS ST., HAYMARKET, LONDON, S.W.4

is quite unique and book lovers will find there many of the latest books on Mental Thought, Psychology, Philosophy, Religion, Spiritualism, Occultism, Theosophy, Astrology and some selected fiction. Catalogues, post free 6d.

Mrs. E. HAMILTON holds Public Developing Classes every Thursday at 8 p.m., and Sundays at 7 p.m. 1s.—20s. Aldridge Road Villas, Westbourne Park, London, W.11. Buses 28, 31, 46, 7, 107 to Great Western Road, 1 minute.

What the Stars reveal about YOU!**CARLOS****Carefully****Constructed****Celestial****Charts**

Send birth place, date and hour.
Ordinary Horoscopes, ... 5/-
Horoscopes with fuller details and
Directions for three years ... 10/6
Horoscopes with complete details
and Directions for six years ... 21/-
Directions for any year for all
clients having Horoscopes from me 2/6

**Noted for Accuracy
Heaps of Testimonials**

CARLOS, 6, Upper Boro' Walls, BATH**THE PSYCHO-THERAPEUTIC SOCIETY**

Founded 1901.

Incorporated 1910.

Vice-Presidents:

H. W. Anderschou, M.D. (Denmark). J. Stenson Hooker, M.D., L.R.C.P.

H. Valentine Knaggs, L.R.C.P., etc.

134, HARTFIELD ROAD, WIMBLEDON, S.W.19.

(Near Railway Station.)

LECTURES

At the above address at 8 p.m.

ADMISSION 1/- (or 4/- for the remaining 8).

Treatment and advice obtainable without appointment, Mondays
and Thursdays, 11 a.m. to 8 p.m.

London Astrological Research Society.

Founded by MR. GEORGE WHITE.

LECTURES AT 8.15 p.m. EACH WEDNESDAY

are given by the above Society at the

RALLY RENDO, 28, DENMARK STREET, W.C.2.

June 2—Astrology and Reincarnation—Mrs. A. H. JAMES (of Exeter).

.. 9—The Horoscope of William Lilly—G. WHITE.

.. 16—Phrenology and Temperament—J. HUMPHREY.

.. 23—The Horoscope of Sir C. Arthur Pearson—G. WHITE.

.. 30—Astral Numbers—R. A. WATERWORTH.

Collection to defray expenses.

A Study Circle will meet each Wednesday, commencing February 3rd, at 7 p.m., at the RALLY RENDO. Fee for the Session, 5/-

Those desirous of joining a Class for Tuition should apply to
the Hon. Sec. of the L.A.R.S. at the above.

Mr. HORACE LEAF

Conversazione, every Tuesday at 8 p.m. Fee, 2/-.

At Home, every Wednesday at 3 p.m. Fee, 2/-.

Open Developing Class held every Friday at 8 p.m. Fee, 2/-
Psychic Correspondence Training Class. Particulars on application.

41, WESTBOURNE GARDENS, BAYSWATER, LONDON, W.2.

Phone: Park 6099.

W. RONALD BRAILEY

NORMAL AND TRANCE MEDIUM,

gives advice daily on all matters requiring psychic aid. At
Home every Thursday at 3 p.m., fee 2/-. Fridays, 7.30
Open Circle, fee 1/-. Advice by post, 5/-. A few open dates
for platform work, week evenings, 1926; Sundays, 1927

Phone: Wembley 2814.

"CLEVELAND," 66, PARK PARADE, HARROW ROAD, WEMBLEY.

Five minutes Wembley Station (Bakerloo and Waterloo Tube)

Trams and buses pass the door.

AGNES GOSLING

PSYCHOMETRISTE and CLAIRVOYANTE

Gives Readings from Letters, Photos or Birth-date.
Questions answered. Post only. FEE 3/-.

34, GAUDEN ROAD, CLAPHAM, LONDON, S.W.

PSYCHIC MSS. are specially asked for

BY

Messrs. ARTHUR STOCKWELL, Ltd., Publishers,

29, LUDGATE HILL, LONDON, E.C.4.

No READING FEES.

::

ESTABLISHED 1898

Acceptable MSS., all kinds, including Music, also considered.

Mr. C. W. CHILD is now booking dates for his interesting and informative Lectures: 1. THE STORY ON THE HAND.—Notabilities delineated. (Lantern Slides). 2. HANDS AND HOROSCOPES. 3. PLANETS AND TRANSITS. Moderate fees. Garden Fetes, Bazaars etc., attended. 8, NETHERFORD ROAD, CLAPHAM, LONDON, S.W.4.

The British College of Psychic Science, Ltd.

59, HOLLAND PARK, LONDON, W.11

Tel.: Park 4709

Hon. Principal: J. Hewat McKenzie

Syllabus on Application.

Best equipped centre for the study and demonstration of Psychic Science in Britain.

For membership and experiments apply to the Hon. Secretary

"PSYCHIC SCIENCE." The College Quarterly.

Illustrated. 2/9 Post Free, 11/- yearly.

Striking and Original Articles.

Editor, F. Bligh Bond.

"SHEILA." PSYCHIC ADVISER.

CONSULT THE ABOVE.

HIGHLY RECOMMENDED.

Your MARRIAGE, HEALTH, CHARACTER and BUSINESS clearly described
Send your Birth Date, together with P.O. for 2/6, and stamped addressed envelope.

PSYCHIC READINGS FROM PHOTO, 5/-.

HOROSCOPES 5/6 and 10/6 (Calculated in Detail).

An Actor in "Lilac Time," says:—"Your Spirit Guides in question were highly complimentary of the splendid exhibition of your powers."
A London Client says:—"Most of the things you related to, are, or have been quite correct."

INTERVIEWS DAILY 3 to 6 p.m. OR BY APPOINTMENT.

Address: "SHEILA," 15 Wordsworth Road, SMALL HEATH, BIRMINGHAM

MISS BEAMA MORGAN

Conducts open circle: Tuesdays, 8 p.m., fee 1/-. Horoscope readings from birth-date, post 2/6, 5/-. Also photograph readings, 2/6. Private interview by appointment, 5/-.

Synthria, Woodberry Grove, North Finchley, N.12

Numerology.

THE MEANING OF YOUR NAME;
Its Influence upon your Career, etc.

Write your name in full. No typewritten matter. Each delineation receives personal attention. :: FEE 2/6.

LEOLA GREIG, 195 South View Road, Sheffield.

JAMES KENNEDY

Astrological Work: Horoscopes, Natal, Progressed, Medical, Psychic, Special, etc., etc. Send time, date, year, place of birth, and sex. Horary (state time of writing). Fees for calculations only, 5/-, 10/-, 20/-, according to detail desired. Full reading Free with each horoscope.

MRS. KENNEDY (née MacNair).

Psychometry: Any 3 questions answered in detail, 2/6.

No articles required.

General Test Reading (Psychic and Kabbalistic), 1/6.
Stamped addressed envelope with every order

Home address: 14, Buchan Street, Glasgow, C.5

PSYCHOMETRY BY POST.

QUESTIONS ANSWERED. SEND 2/6 AND STAMPED ADDRESSED ENVELOPE.

NIL DESPERANDO, 11, KING STREET, LINCOLN

"AQUARIUS"

(Mr. Jack Mearns, author of "The Swing of the Pendulum," "He Tempers the Wind," "The Speed of Thought," etc.)

Gives Clairvoyant and Astral Readings by colour of hair and eyes, mouth and date of birth, and items of interest wanted. 2s. 6d.

Write 272, Renfrew Street, Charing Cross, Glasgow, C.3.

Interviews by appointment.

REGULUS, ASTROLOGER.

Map and brief judgment, 5/-. With two years' advice, 10/6. Time, Date, Place of Birth and Sex required. If married, date of same for correction purposes.

93, COWGATE STREET, NORWICH.

MISS EVA CLARK

Do you need advice on Spiritual, Home, or Business affairs? Send full name, as registered at birth (with present surname if a married woman) and birth date, and P.O. for 5/-. For advice as to health, write fully, with birth date, and P.O. for 2/6.

Magnetic treatment and interviews by appointment.

Open dates for week-day evenings and Sundays for speaking and clairvoyance.

19 ELM PARK ROAD, CHURCH END, :: FINCHLEY, N.3

BLIND ASTROLOGER AND PSYCHIC

ALBERT ROBINS, 104 WESTERN ROAD, JARROW-ON-TYNE.

I prepare the following readings:—Your Horoscope—Mental, Business, Marriage, Money, Health, Travel, etc., 5/-, 7/6, 10/-. Forecasts for your present year, 7/6, 10/-. Horoscope and Forecasts, 7/6, 10/-, 15/-. Medical Advice with Herbal Treatment, 3/-. State birth date, time, place, sex. Questions on all matters answered, 2/6. Articles Psychometrised, 1/6.

Carefully Calculated Horoscope

With full guidance in plain English. No technical terms.

Client writes:—

"Thank you for the most masterful reading of horoscope I have ever had."

Send time, date and place of birth with £1 1 0 to—

ADJAH, 98 Abbey Road, N.W.8

MRS. M. PAULET

"Fairlight," Portland Villas, Hove

Spiritual Science Meeting on Wednesdays at 7.30, silver collection. Interviews daily by appointment. Fees according to means.

HOW TO GET THE BEST OUT OF LIFE.

Bus 2A passes end of street.

"Madame Lotus," 14 Cleveland Street, Wolverhampton, Staffs.

Clairvoyante, Psychometriste. Send birth date.

Questions answered, stamped addressed envelope.

Post only. Fee 3/- Mention *Psychic Gazette*.

PSYCHOSENSICS

WHAT DOES IT MEAN? WHY, PSYCHO-SENSING—SOUL-SENSING!

Our CORRESPONDENCE COURSE will train YOU, as it is already training Students all over the world to
SEE CLAIRVOYANTLY HEAR CLAIRAUDIENTLY FEEL PSYCHOMETRICALLY
BECOME VITAL MENTALLY AND PHYSICALLY

ENROL AS A STUDENT AT ONCE. Send 1d. stamp for EXPLANATORY PAMPHLET AND ENROLMENT FORM to

THE SECRETARY, PSYCHOSENSIC TRAINING CENTRE, 28, ST. STEPHEN'S ROAD, LONDON, W.2